



Holistic Scientist
Dada Bhagwan

Shree Kanudadaji's Param Satsang Series – 3

**HOLISTIC SCIENCE OF
HUMAN LIFE AND NATURE**
(Revealed by H.D.H. Shree Kanudadaji)

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(Revealed by H.D.H Shree Kanudadaji)

Compiled, Edited & Translated
by

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Holistic Science Research Center
Vitrag Vignan Charitable Research Foundation
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Preface

“Shree Kanudadaji’s Param *Satsang* Series” is unique. It is both an introduction to the live *Satsang* of Param Poojya Shree Kanudadaji himself, an embodiment of *Gyan* and a Fully Enlightened Soul (*Gyani Purush*) and a revelation of His direct experience of the inner and subtle powers within us that escapes our day-to-day attention.

What makes this *Satsang* most profound and authentic in fact, it comes from a person who was closely associated with the Holistic Scientist Dada Bhagwan (1908-1988) from childhood and throughout his adult life. His firm inner resolve from the day (February, 1963) when he was formally initiated by Dada Bhagwan to regulate and live his life as per the five precepts given to him by his Master, in his own words, “open the inner self and the vision which led to the ultimate experience of life in the living body free from the effects of mind, body and speech”.

Dada Bhagwan had once told that if he would have to listen any other’s discourse, that might be only Chandrakantbhai Patel and Kanubhai Patel (Kanudada)– the reason being their discourses would be original and independent, without ownership, flowing from the two *Gyanis* of the future era.

It is, therefore, essential for readers to go through the compilation of these discourses, since they would imbibe and

absorb a clear insight into real spiritual teachings that are rare to be found in scriptures.

Cosmic arrangement of the working of our universe is an unparalleled scientific wonder! As a part of this ‘cosmology’, human beings and their natural development in a natural environment are an inseparable, inter - dependent and intricately well ‘moulded’ units. Environment here is nothing else but ‘nature’ in its pristine glory- existing according to rules of its own ‘coded’ visible mysticism.

Trees give humans shade; the sun absorbs ocean waters; clouds form – come down as rain; nourish crops from which humans sustain themselves, and continue to evolve.

It was simpler in earlier times. The cycle of human dependency on nature was very natural as modern physical sciences had not made giant strides as they have done today.

There is an unnatural imbalance between Nature and Humans today as life and living in today’s times have opted for sense-based pleasure, rather than inner real happiness.

It is here that the science of the Absolute detached beings (*Vitaragas*) would play a pivotal role in explaining the ‘closeness’ and ‘oneness’ between human-beings and nature.

It is aptly brought out in “Human life and living – based on wonderful laws of Nature.” The mentor of Vitarag Vigyan - Shree Dada Bhagwan did expound this fact in his life time. His present successor “*Gyani-Purush*” Shree

Kanudadaji has gone to great lengths in expounding every single fact of Human Life and Living - a natural creation. A study of the few chapters devoted to this theme would certainly help present day thinkers, teachers and guides to review contemporary aspects of life. They would realize how far we have lost contact with nature in daily living, why it is so and how we could attempt regaining contact with nature – as each human life is a valuable asset that should not be thrown away!

It would be interesting to understand the basics of connections and inter-linking of human life and nature. A lot of light can be shed on this valuable science by the **Jai Sachchidanand Sangh** - a worldwide organization, and their Aptaputras – who are directly initiated, trained and guided by their revered Master “Holistic Scientist Shree Dada Bhagwan” – a highly emancipated re-incarnation, in an ordinary human birth.

Human life is the highest evolvement in the ladder of evolution. There is none to beat it. Let us all delve into these mysteries, know more about natural laws, and, benefit with mutual interaction. For, we will only win!

Dada Bhagawan says “As Nature shows the way, we must only look within”...

Guru Poornima
22-7-2013

P. C. Parikh
Director, HSRC

Contents

1. Human Life and Nature	1
2. Human Life – A Precious Asset	3
3. Nature : Natural Law and Regulations	7
4. Nature and Human Life	23
5. Natural Living	36
6. Human Life – A Unique Live Experiment	44
7. Life is a Complete Science	47
8. Religion should be in the Centre of Human Life/Commerce	54
9. Human Speech – A Natural Formation	59
10. ‘Nature’ and Self-realized Enlightened Person	66
11. Basic Science of ‘Circumstantial Evidences’ and ‘Soul’	75
12. Dada Bhagwan – Who Lived this Science and Revealed it to Mankind	81
* Epilogue	84
* Glossary	85

Human Life and Nature

There are abundant sources to provide external happiness to people of this world. Yet most of the people do not have inner happiness and peace of mind. To understand the importance of our own life, our own inner happiness, as well as of those who are near and dear to us, it is indeed pertinent to understand the science of this wonderful life. Human life and living is subject to Nature.

In the present day world, human beings have lost their link with Nature. They have ignored nature and overruled its laws. And by doing so, they have disturbed their own inner happiness and peace of mind. The situation is worsening day by day and has now become almost unbearable. The sooner we come out of this situation, the better. We will have to re-establish our link with nature by understanding and respecting its laws, so that permanent peace and happiness prevail in human life, making it divinely blissful.

It is here that the wonderful Holistic Science of Vitarag Vigyan of Dada Bhagwan can help us. If people understand the principles of this science properly and observe them in their practical day-to-day living, their life would be totally peaceful and free from internal conflicts and crises, resulting in permanent peace, happiness and harmony in every heart.

So, let us try to understand this wonderful holistic science.

2

Human Life - A Precious Asset

Aspirant: Dadaji, human life and human form have been regarded as very precious. How?

Dadashree: Human form can be regarded as a wish-fulfilling gem (or a philosopher's stone). What is a wish-fulfilling gem? It would fulfill all our wishes if we have it. Such human form is the best of all live-forms in any of the four *Gatis* (or life forms). How can we afford to ignore its importance and allow our life to fizzle out in a meaning-less way?

To have this human form once is the highest achievement in the course of evolution. Thus, human form may be called a 'boomeranging station' to go to various life forms of existence and return to the same station after wandering in various life forms.

Aspirant: What is so outstanding about the human form?

Dadashree: Human form or human life is the unique live experiment of the universe. It is a wonderful science. The

human body has unlimited power of mind, intellect and speech. It has decision power and ability to learn from experience. All these are natural characteristics of the human form.

Proper knowledge and understanding of the science about life -nature interrelations would result in making the 'life operating software' positive and harmonious from within, in such a manner that this precious human asset is best utilized.

Aspirant: When can this human birth be regarded as a precious asset in the true sense?

Dadashree: Human life is a precious asset and it can be truly regarded so only if this asset is used properly, appropriately and conscientiously, otherwise it is not worth even two pennies.

Aspirant: Dadaji, what is regarded as the correct manner of living?

Dadashree: True life is the inner life or living from 'within'. Only the inner living is a real living. But it is possible only when one becomes aware of what lies 'within'. After being equipped with such awareness, the significance of life and living would be realized and there would be real progress and inner happiness for oneself.

There should be a proper balance between external or material happiness and inner happiness. If material happiness is in excess, our life would go astray and there would be unrest within. You may have to resort to sleeping pills everyday

as even normal and natural sleep would elude you. Today the craze for physical comforts and material happiness is much above normal. Anything above normal is 'fever'; below normal is also 'fever'. Being normal is the essence of life.

The real science is meant for making every one normally happy and comfortable from within too. The Holistic Science or 'Vitarag Vigyan' is exactly one such science*. It is an all-inclusive, all comprehensive, all resolving complete science. It is indeed a unique science of happy human living. It is a science in which humans and nature are closely interrelated. Ignorance of this inter-relationship may result in tension, stress, worries, disputes, clashes or conflicts. The wisdom acquired through the holistic science or 'Vitarag Vigyan' would resolve all such puzzles of life resulting in a stress-free and clash-less happy, harmonious human living, full of positivity. One who has acquired such wisdom is known as a Holistic scientist or *Gyani Purush*. He is one to whom the entire science of human life-experiment is completely known. His divine knowledge illuminates the path which leads to freedom from all worldly woes and worries.

The whole of mankind may get the right vision and guidance for happy harmonious inner living through the experience of the divine living of '*Gyani Purush*'.

Our present life is to be effectively utilized to know how to get rid of all sorts of sorrows or miseries. 'Human religion' or

‘humanity’ begins from that very moment when every human being starts obliging others and making others happy. To care for others, is to be humane. In fact, human life and living is an achievement in itself. All the basic amenities of life are available in nature. But our excessive greed troubles us. One wrongfully tends to sell out one’s own precious human asset by such excessive greed.

* A Popularly known as ‘*Akram Vigyan*’, this science is now available to all of us due to the divine grace of ‘Dada Bhagwan’, to whom it was naturally revealed in the year 1958. (For details, please read chapter-12)

Also see, P. C. Parikh, “An Intrdoction to Holistic Science (Akram Vigyan-Vitarag Vigyan) As Revealed by Dada Bhagwan”, Surat 2013.

3

Nature: Natural Law and Regulations

Aspirant: What is ‘nature’?

Dadashree: Nature is not an object. ‘Nature’ is an accumulation of circumstances. How does this accumulation occur? It happens scientifically. It means all the related scientific circumstantial evidences accumulate in sequential completeness, by which the entire living Universe including human world gets regulated.

Aspirant: There has to be some power for accumulation of all these scientific circumstantial evidences, isn’t it so?

Dadashree: Yes, there is a ‘power’ but it is not an animate one. It is a mechanical power. It is a mixture of live and non-live. Here physical matter has acquired special power or ‘charge’ in close vicinity of ‘*chetan*’ or soul. ‘*Chetan*’ or pure ‘soul’ just remains as it is for all the times.

Aspirant: Dadaji, is the Universe governed by this power? Who governs the Universe?

Dadashree: It is a governing regulatory power as a whole; it is a 'natural power.' With that 'natural power' everything in the entire universe is being regulated. All the four formats of living beings (humans, gods-goddesses or celestial beings, plants-animals and creatures of darkness or hell) are being governed or regulated, subject to this 'natural power'. Like someone playing puppets, all these go on naturally. It is due to 'scientific circumstantial evidences' (*Vyavasthit Shakti*).

This 'natural power' governs everything. The Sun, the Moon, the stars, day and night, ebb and flow of tides, everything is regulated by it. Similarly, 'good' and 'bad' thoughts come and go of their own whether we like it or not. All these are changing phases that are due to that power.

Our '*karmafal*' inspires us from within. God does not inspire anyone. If God is one to do it, then 'God' would become partial so a thief is not being inspired by God. But his all such inspirations are due to each individual personality works with that inspiration.

Driven by it, all individual, social or other interactive dealings are thus carried out by mind, speech, body assembly. Everyone's life is being lived individually and separately but in general, we live with ownership belief of all these nature driven actions.

This 'natural power' is 'relative' and also 'mechanical'. But, it is scientifically mechanical. Our mind, speech, body are 'natural formation' and in accordance with scientific circumstantial evidences.

Our projections which had occurred in previous birth out of ignorance and doer-ship belief were fed into a vast cosmic computer - like system. Based on this, today this 'natural power' becomes operational to drive our mind, speech, body. So events occurring as per 'natural regulating system' thus result out of interconnectivity of nature's cosmic computer and our individual computer.

This power cannot regulate anything by itself. It is strictly based on causes (or *karma*) fed by us. It is the 'relative' part (portion) due to which everything is naturally and automatically regulated. Thus, only the relative part is regulated and not the 'real' or 'pure soul self'. Depending on the fed stock, it inspires and drives the personality (*Prakruti*) to act.

Thus, 'Nature' is governing everything, but how? This is based on our own 'karmic' accounts. No one has any power to intervene or alter, anything that is according to 'karmic' accounts.

It is 'Mechanical Adjustment'

Aspirant: What about universal belief that 'God' is the Creator or regulator of the World?

Dadashree: The whole World reckons this regulatory power itself to be ‘God’. But as a matter of fact, ‘God’ is not governing the World at all. Universal governance or regulation is only a ‘mechanical adjustment’ like a computer. Would not such machinery be free from attachments and aversions? So this World regulatory power which people believe as a ‘God’ is free from attachments or aversions. This power (energy) does have the quality of impartiality but it is not ‘God’ at all. It is only ‘scientific circumstantial evidence’. People are not aware of it. Everything goes on, out of false belief and ignorance.

Natural regulation as per ‘Charged Power’

Aspirant: What is the basis on which ‘Natural power’ regulates bodies or objects?

Dadashree: ‘Natural regulatory power’- is neither an individual nor a God. God is only light. As pure soul-self, He is knower, seer and blissful. Hence this natural power is mechanical like a computer. Driven by it, this body is all functional, nothing else. Without ‘natural power’, body cannot be functional. This governance means ‘discharge’ of all that had been ‘charged’. Whatever power was previously filled in the battery now gets exhausted throughout as per the lifespan or *Karmafal*. No new power is filled in; it is only getting exhausted. But when? It is only when there is no new charge. There would be no new charge only if one is free of the false belief that ‘I am the name bearer’ and ‘I am the doer’.

Aspirant: And suppose one believes that ‘I am the name bearer’ what then?

Dadashree: If such is the conviction, there would be a new charge. With such a new charge (*Karma*), new mind is formed and with formation of a new mind, speech, body everything would be formed simultaneously. It would remain together at all times. These body, mind, speech etc. will continue to be.....

If every human would have a false conviction that ‘I am the name bearer’ and ‘I am the doer’, new charge continues. This charging can stop only when one realizes ‘Who am I?’ and ‘Who is the doer?’ And this can happen only with the grace of “Self-Realized”, experienced “*Gyani-Purush*”.

Aspirant: Dadaji, it is said that Scientific Circumstantial Evidences means ‘*Vyavasthit Shakti*’ or natural regulatory power. What does ‘Scientific’ word refer to here in?

Dadashree: It does not refer to (original) ‘Pure Soul Self’. It refers to matter (which is specifically charged in presence of ‘Pure Soul Self’ which has acquired special or specific charge in presence of Pure Soul Self. Matter itself cannot result into ‘Charged State’. Matter is active or operational (functional). But this active or operational nature is not such that, it by itself can result into a ‘Charged State’. Matter is always in its

basic inherent qualities only. But its basic quality results into a specific charged state that is due to presence of Pure Soul Self. ‘Charge’ is also physical or material but it occurs in presence of non-material (non physical) *Chetan*. That is the extent to which it can be. (It is this much only).

This mystery (which is only rarely revealed) was suddenly fully unraveled to Dada Bhagwan when ‘absolute Knowledge Light’ and ‘absolute light of perceptive vision’ of Pure Soul Self were completely opened out in Him.

‘Charge’ is nothing but what in presence of perpetual ‘Pure Soul Self’ and its elemental power; the matter gets *non-live–live* charge power. ‘Charge’ means power and the entire universe which is without beginning or end is operated strictly by ‘Power’ only. ‘Power’ is the keyword. From where does the word power arise? It arises due to and in presence of ‘Pure Soul Self’ (*Chetan*).

Aspirant: Is ‘scientific circumstantial evidence’ (*Vyavasthit*) applicable to humans only?

Dadashree: As such scientific circumstantial evidence (*Vyavasthit*) is applicable to everyone and everything in the universe. But its interconnection with humans is natural, wonderful, unique and mutual. It is a very good connection. It is good in the sense: that only human beings having intellect

are capable of finding out ways of relief or freedom from all bondages and sufferings. No other living being, except humans, can have ways to get rid of it.

Aspirant: So ‘scientific’ word indicates that nothing is random. A cause having been fed into scientific circumstantial evidence’ (*Vyavasthit*) would result into an effect.

Dadashree: Yes, it is very much so. In human form alone can one attain freedom in a scientific way. But at the same time human form, in absence of its Scientific Knowledge or due to ignorance, would get bound again.

Once free of ignorance, one would ultimately attain a perpetual state of infinite knowledge, power and infinite bliss, inherent in one’s own ‘Real Self’. Having attained a state of absolute knowledge, light, there would be no binding again.

Aspirant: ‘Natural regulatory power’ (*Vyavasthit Shakti*) is not with its independent control. Please explain this.

Dadashree: It is not an independent regulator. It means that it cannot regulate of its own. But it is an organizational system of filling + emptying of the Non Self matter (*Pudgal*). This charged Non Self matter (*Pudgal*) appearing like live (*chetan*) is not live (*chetan*), but it is non-live matter with live-like charge only. Thus this natural regulatory power is material energy (power), a form of material energy regulation. The whole universe is being governed by it.

This 'mind, speech, body' is a natural formation and if it remains natural, then nature would take care of it.

It only indicates that 'charged' power gets discharged or exhausted. It is not 'Pure Soul Self' *per se*. 'Pure Soul Self' in its elemental or basic state has nothing to do with it. So what is this 'charging' which appears like 'Pure Soul Self' (*Chetan*)? It is also material, but extremely subtle. It is so subtle that it can be visualized only by absolute knowledge or by the Light of fully Enlightened Absolutes (*Arihants*) or 'Self-Realized' experienced '*Gyani-Purush*' and by no one else. This matter with 'live charge' gets stored there and the program based on this storage is so exact and orderly, that the whole universe is governed by it.

So this is a system of discharge or exhaustion. The scriptures described it as *Akaam Nirjaraa*. *Akaam* means not by volition or desire. It is natural; no one can intervene or influence it. It is operational in all the formats of life. *Akaam* means that which is spontaneous, existing by its own nature. Thus discharge means exhaustion of charged power and there lies energy.

Aspirant: Is it due to 'Discharge Power' that this vast cosmic computer is operational?

Dadashree: It is a mystery of the world. How do so many

activities go on without any doer? The whole world is puzzled here. Ignorant of the fact, people tend to believe this Natural regulatory power (*Vyavasthit Shakti*) as 'God' or 'Supreme God power' or Nature.

So there are various belief forms. But there is only one word Natural regulatory power (*Vyavasthit Shakti*) nothing can happen without power. Which Power?... It is a 'Discharge Power'. So with that 'Discharge Power' the Cosmic Computer continues to operate. So our Charged Power (*Karmas*) of filling emptying of the Non Self matter ('*Pudgal*') which are now in process of discharge, keep things operational.

Aspirant: Please explain about 'Charge' (Cause) and 'Discharge' (Effect).

Dadashree: 'Charge' (Cause) is in your realm. "Discharge" (Effect) is in nature's realm. So if you wish to charge, please do it righteously. Whatever has been charged by you, would not be left out without discharge by nature.

One may have various plans or projections within. One may agree or disagree with these projections or decisions. One may believe that 'I am the name bearer' or that 'I am the doer' and here lies the charge or creation. When it comes to effect or result, it is discharge or disposal, which is in control of nature.

Nature blossoms out with an instrumental agency. So what is nature's role? It is to bloom out in full force wherever there is an appropriate instrumental agency. You can see how beautiful nature is, if you look at trees and plants, etc.

No one can alter discharge. If discharge is in our realm, no one would ever allow discharge which is not liked and would entertain discharge which is liked. So it is vital to 'charge' with correct understanding in this human form.

Aspirant: Are there particular 'rules' for accumulation of circumstances?

Dadashree: Yes, certainly. There are rules for accumulation and dispersion of all circumstances. They are natural rules according to the natural regulatory system. When all the aims of these rules are accomplished, circumstances would be accumulated and action would result and effects would occur. The ultimate of circumstantial evidence is 'Time'. It means it would yield a result only at the appropriate time, not otherwise. For instance, a Mango on a tree would be ripe at its own time. If it is damaged by birds or if other atmospheric effects occur before season, it becomes useless. When it has gone through all the phases in a regular way and at an appropriate time it becomes ripe and falls down of its own accord. It would then be the sweetest one as it has ripened naturally. So

without the evidence of timing, nothing can happen. There is specific timing pre-decided for it.

The Science of accumulation and dispersion of circumstantial evidences is worth understanding. It was perceived and visualized by Dada Bhagwan in the 'Knowing-Seeing' light of the Pure-Self.

This mystery (which is only rarely revealed) was suddenly fully unraveled to Dada Bhagwan when 'absolute Knowledge Light' and 'absolute light of perceptive vision' of Pure Soul Self were completely opened out in Him.

Aspirant: Are the phases of mind, speech and body natural formations?

Dadashree: Everyone in the world believes the phases of mind, speech and body to be one's own actions.

Really speaking one is not the (independent) doer at all. All these are vibrations of ignorant state of being and have been produced as natural formation. God has also not created it.

Aspirant: Is human being a natural creation?

Dadashree: Yes, human being is a natural creation.

This wonderful understanding has been imparted as it is to the world by 'Dada Bhagwan'.

Natural creation does not mean that nature by itself is

the creator. But one has to understand this unique organizational system for all times, which is like a computer.

If you do not violate natural law, nature will favour you.
One cannot force others to respect natural law. Each one should surrender to it willingly and voluntarily.

Every human being is subject to this system. The system is not an independent machinery or instrument but is in the form of an echo. In a deep well, if one shouts: ‘You are a thief’, then there would be echoes of: ‘You are a thief’, which would slowly die down. Likewise, in a human form even though one is a part of nature, due to doer–ship egoism and belief of having power of all different actions, one tends to throw new vibratory balls, resulting in creation of new echoes, and this in a life which itself is in the form of resultant echoes.

New echoes develop as reflections of degree and type (form and extent) of ego power. And for its dispersion or disposal in echo-like form, a new birth is taken.

In human life, all actions occur in the form of echo-like discharge. When all life’s echoes die down, death occurs. Here, whatever happens as echoes of previous projection or *karmas* is very much a part of the natural system. It has natural laws of additions and deductions of circumstantial evidences. So the role of nature is to add or deduct

circumstantial evidences. But human beings interfere in these natural happenings with the belief that ‘I am doing’ and thus become doers. So again new *karma* stock or ‘Charged *Karmas*’ are produced, which are liable to addition-deletions. Here the basic or elemental Pure Soul Self (*Chetan*) is merely present without any active participation and does not do anything. Everything happens in its light.

So the role of Pure Soul Self (*Chetan*’s) is just to give light, by inherent nature of its own. Thus, basic or elemental Pure Soul Self (*Chetan*) has its presence and it’s like a Light by its inherent nature. In its presence, merely its light is used otherwise it never participates directly in any human action.

Some of you may ask: “If it is so, how do all human actions result? This is a great puzzle. It is here that one needs to know and correctly understand nature, natural creation and natural laws in depth. Nature is not individualistic but is common to all. Every living being has its (existential) state of being in nature as per its own *karmic* account till the ultimate liberation. Depending on type and extent of one’s *karmic* account, one would be as a part of nature, as a natural formation. And to that extent one would be naturally active by mind, body and speech during one’s life span.

Aspirant: Is ‘speech’ enjoyed by everyone? What about some unlucky people to whom speech is forever denied by nature?

Dadashree: Speech actually relates to inner body speech (relative energy vibrations) and outer fully developed body speech organs, with expressive energy waves. That is, speech is basically an inner energy, be it within or without (as in the case of the dumb), that develops and emanates as outer sound energy waves.

So depending on type and extent of account, one would naturally be a part of nature. This sequential cycle goes on naturally.

Let us take an example. In day-to-day affairs, one may feel, “why did it occur to me alone? Why such sufferings happen to me only?” Now, the World is very vast. It cannot be according to one’s own belief limited to oneself. Even though it may be understood, it is too difficult to accept it. Thus out of ignorance about the World, one is not able to observe and perceive it in the portion of world outside one’s own self. All these happen in a home– in family life and one may exclaim, “You would come to know of the effects only when it occurs to yourself.”

Such things happen in day-to-day affairs on account of ignorance of natural laws and especially due to tendency of competition. On looking within our own- selves, we may realize that instincts of competition play a great role in it and natural laws are being violated in this part. Violations of Natural Laws may be in various ways, different from person

to person and accordingly there would be natural sufferings too. In this context, ‘Dada Bhagwan’ revealed that ‘one who suffers, is at fault’. This is the universal, unflinching, natural law. And its proper implication may be through understanding of ‘No-Law, law’.

Thus we should not utter, “you would know (the pain) when it would occur to you” etc., even in circumstances of prolonged sufferings. In fact, under the influence of previous *karmic* competitive tendencies, one may feel like uttering but if one has imbibed this understanding, one would be restrained in doing so. This is against natural laws. One should never utter, ‘you would know better when it would occur to you’ etc. This would be violation of natural laws leading to new sufferings. With this understanding, today’s suffering would be borne out with lesser effects and new sufferings would not be generated.

One may believe that mere thinking (within the mind) would not have any effect on any one else outside. But as a matter of fact, thoughts would immediately reach the concerned person. The whole world is electromagnetically vibratory having ripples or vibrations.

- ◆ This ‘mind, speech, body’ is a natural formation and if it remains natural, then nature would take care of it.

- ◆ Nature blossoms out with an instrumental agency. So what is nature's role? It is to bloom out in full force wherever there is an appropriate instrumental agency. You can see how beautiful nature is, if you look at trees and plants, etc.
- ◆ You have only one power and that is Beingness of To Be by Projection ('*Bhavsatta*'). So by doing '*bhav*' everything would be supplied, so says nature. Beingness of To Be by projection ('*Bhavsatta*') is living as 'I am' with power to decide or project and the rest would be done as per natural laws.
- ◆ Life should be lived in such a manner that nobody is hurt.
- ◆ Divine personality (*prakruti*) means normal, natural personality (*prakruti*.)
- ◆ If you do not violate natural law, nature will favour you. One cannot force others to respect natural law. Each one should surrender to it willingly and voluntarily.

4

Nature and Human Life

Aspirant: How are we interconnected with Nature?

Dadashree: 'Nature' and 'human' are closely interconnected. It would be worthwhile if in today's science, research is focused on such a wonderful inter-relationship. Shouldn't there be some research on it? 'Nature' and 'We' are not different. By 'natural' living or 'normal' living, we are one with nature.

Aspirant: What should be done to understand 'Nature'?

Dadashree: To understand Nature, one has to understand one's own self. If one has thoroughly understood one's own self, nature would be understood on its own. This live, pulsating body itself is nature. Our eyes can see only if the process of respiration goes on through nose. Naturally, respiration and expiration occur through nostrils, but can it occur through ears? If anything of that sort happens, people would get disturbed. It is worthwhile understanding 'nature' because we ourselves are nature. Mind-speech-body is a wonderful natural formation. Each human

being is an indivisible part of nature. Naturally, all of us be it male, female, householder or renounced ones are closely interrelated with nature.

Whatever disturbing vibrations are spread by humans, lead to disturbance in nature and that ‘disturbance’ is to be faced by us now.

Aspirant: Dadaji, then what is ‘Nature’?

Dadashree: Nature is nothing else but our own echo. Nature is very much our own self. Entire nature is nothing but reflection of human ego in various forms. It is nothing but a display of what is projected by human beings in human forms and stored there in a supreme computer-like data - that is ‘fed-data’.

Aspirant: How does one perceive all the changes and imbalances as are seen in nature?

Dadashree: What is the role of nature? Its role is to keep everything in balance. And what is human nature, in this ‘*kaliyug*?’ It is to bring imbalance in everything! Whatever imbalance is there in today’s human life is only seen in nature.

The more abnormality in basic human living form, the more abnormality in nature. Such abnormality in human - nature relationship is how we experience changes in nature.

‘Tsunamis’ also are a result of human thoughts. All the egoistic vibrations, processes or projections occurring in human heads, ultimately reflect in nature. In absence of such vibrations, there would not be Tsunamis or imbalance in nature.

Tsunamis are not punishments from nature. They are results of ignorant actions of human beings that get corrected by nature, through happenings of such huge magnitude such as earthquake, tsunami, storm, hurricane, fire etc.

Aspirant: Does our thought process have any impact or repercussions outside?

Dadashree: One may believe that mere thinking (within the mind) would not have any effect on any one else outside. But as a matter of fact, thoughts would immediately reach the concerned person. The whole world is electromagnetically vibratory having ripples or vibrations. All these complexities today are due to that. All the changes in weather across the globe which the scientists try to explain by various words are due to this vibratory effect. The disturbing aspects seen as gross changes in all seasons are because of human aspects. Whatever disturbing vibrations are spread by humans, lead to disturbance in nature and that ‘disturbance’ is to be faced by us now. It is only due to human projections and nothing else.

So, whatever positive portion of projections reaches nature, it would produce positive results. Whatever are the projections, so are the natural echoes.

Dada Bhagwan said, “Live according to circumstances. Neither invite nor reject any of the circumstances.”

In other words, remain in equanimity, neither inviting favourable circumstances nor rejecting unfavourable ones.

Aspirant: Are the ‘Tsunami’ (disturbances in sea) also a result of human thoughts or vibrations?

Dadashree: Yes, ‘Tsunami’ also are a result of human thoughts. All the egoistic vibrations, processes or projections occurring in human heads, ultimately reflect in nature. In absence of such vibrations, there would not be Tsunamis or imbalance in nature.

Tsunami are not punishments from nature. They are results of ignorant actions of human beings that get corrected by nature, through happenings of such huge magnitude such as earthquake, tsunami, storm, hurricane, fire etc.

Aspirant: Why does nature get displeased?

Dadashree: No, it is not like that. In this time of ‘Kaliyug’, we feel that everything has gone haywire in nature by occurrences of earthquake, tsunami, storm, hurricane, fire etc. But nature is always regular and normal. But as it is loaded

excessively, it gets unloaded and we understand that it is displeased. Nature by itself can never get displeased. If it does, it cannot be regarded as ‘nature’.

Aspirant: Normally, what are the types of deeds (*Karmas*) humans usually have in present times of ‘Kaliyug’?

Dadashree: In present times, a majority of human action (*Karmas*) are those of hatred or aversions, indifference or disregard. There is all round pressure of all type of human action (*Karmas*), due to which there would be pressure from external circumstances too, so even though one ought not to have hatred, aversions or disregard, etc., it does happen so. Earthquake would have external damages, but deep within, numerous earthquakes are constant and ongoing.

Favourable Nature due to our Positiveness

Aspirant: What is the interrelation of ‘nature’ and human thoughts or vibrations?

Dadashree: In tune with the vibrations or ripples of our thoughts, nature would react accordingly. If there are negative vibrations, farms would remain dry and if there are positive vibrations there would be rain all over the areas. This is the law. Nature has no preference. People are generally unaware of this hidden interconnection between man and Nature.

If there are negativities within, nothing can be done.

Such is the situation in the present times of '*Kaliyug*'. We may show you a way to understand this properly.

You should have a spiritual dialogue ('*Satsang*') once in a week, and a spiritual obeisance daily at your home. You may recite '*Tri-mantra*' one hundred eight times and if it is done in 5 such cycles of 108 each, it is still better, whatever is as per your convenience. The results would be proportionate and in accordance to your doings. It is all about natural secrets. Nature or rain does not have any discretionary will of showering at one place and ignoring another. Nature is impartial to all. But it is favorable wherever there are no internal negations. Who then is indulging in such internal negations? Are they animals or the humans? But in the present time no one is to be blamed; you should try to understand and do accordingly. By doing so, vibrations arising from within would spread out like electromagnetic waves. One should have such positive vibrations so as to bless even the enemies. If so, it would result in favorable situations in nature. Thus whatever are the vibrations, so are the results in nature.

Aspirant: Sometimes it happens that one fellow may have rain in his farm, but another may not have. How is it so?

Dadashree: It is due to vibrations of the place. This is worthwhile understanding properly. It is simple yet vital to realize this fact. We, who are dependent on agriculture,

especially should know it. Because we are dependent on nature, the others may try to push us away from nature but why should we get pushed away?

Aspirant: How should one live in natural habitat and in synchronization with nature?

Dadashree: Live with what is offered by nature. Accept what you have. Dada Bhagwan said, "Live according to circumstances. Neither invite nor reject any of the circumstances."

In other words, remain in equanimity, neither inviting favourable circumstances nor rejecting unfavourable ones.

In life, upon realization and conviction that we are the guest of nature and we have to live accordingly, one would never be stubborn in life. Also one would be free from preferences and prejudices, in spite of any happening.

At present, due to so much of accumulation and compression of human action (*Karmas*) in the human body, unknowing interference in nature does occur, even if one does not so desire. But we should try our best. We have the right to make efforts. The result is subject to natural power (*Vyavasthit Shakti*). The trouble is that we are interfering with results. We strive only for results of our liking and that is the cause of all trouble.

Aspirant: What does the term 'eco- friendly' suggest?

Dadashree: While returning from ‘Jaigadh jetty’ site on completion of work, we were five people along with Dada Bhagwan in a car. Dadaji used to believe that a car should be fully occupied and should not run with vacant seats. So in relative living Dadaji has always used all material amenities in a wise and proper manner. But it is difficult to find such an eco–friendly person.

As such it is the duty of every human being to do so. If everyone can fulfill these duties to whatever extent possible, it would be an ideal situation. And in that case the world would turn into heaven. India does not need money but needs eco–friendly living. It is worth all the money, and also a true wealth.

If live human commodity would be eco–friendly then humans may not need to maintain eco–friendly atmosphere. But mankind is not so eco–friendly.

People tend to live in luxury. They use air conditioners in chilly winter and want to have mangoes all throughout the year. That way life has become unnatural or out of tune with Nature’s rhythm.

Aspirant: Nature appears to be obstructive at times...

Dadashree: No, nature can never be obstructive. It is required that this mind, speech, body remains natural in nature’s language. What is nature’s language? It is to be helpful to one

and all. Nature is never obstructive but always helping. It would aid someone who is falling and would help one who is rising. On its own, it does not make someone rise or fall. In a sense Nature is neutral, just, as it is a full of natural moral sanctions.

We need to understand how to live in either of these dual conditions. One who can live as per nature’s law, would be greatly benefited. Whatever one’s determination, nature helps them accordingly like a catalyst. Nature only helps. It has nothing to do with good or bad.

Aspirant: If nature has no discretion of good or bad and is only helpful then how does it help?

Dadashree: Nature has only one language. It will help you in whatever you hope to do. If you want to donate something it will help you in that. Everything goes on with the help of nature. But one is not able to decide clearly as to what one wants to do! If you decide, nature is ready to help you. So first decide what you want to accomplish and then repeatedly remember it every morning. One should be sincere to one’s decision and determination. If so, nature would help you in your favour. You are nature’s guest. So understand this fact. Nature always says, ‘I will help you’. God does not help. God is not free. God is within us in the form of pure soul self. All these are natural happenings and it has been formed by the presence only of God.

Aspirant: But so many times things do not tend to go the way we think or desire.

Dadashree: Sometimes, things would be available to you even if you have no thoughts, but whenever you have lots of thoughts, things may not be easily available to you. Nature takes care of things for which there are no thoughts, but it does not take care of things for which there are many thoughts. So you should be free of desires, i.e. divinely detached (*a.*)

The desire-less state means absence of any new desire or wish in present life. Normally no one desires or worries for things which are available in plenty, e.g. air or water. So it is not obstructed. Thus if one keeps the hankering attitude at a low level, then all such wishes of present life may be fulfilled soon. Human birth is for fulfillment of wishes or desires. So if you are patient enough without hankering with the natural course, your wishes may be fulfilled.

We can observe this in the life of the Enlightened Being *who is non resistant to nature. He adjusts himself and flows as per natural happenings.*

Aspirant: Are nature and egoism antagonist?

Dadashree: It is a natural rule that, lesser the egoism, easier is the availability. As children are straight-forward, they usually get whatever they want. Egoism would lead to lack of oneness

with Nature. As egoism vanishes, there would be corresponding oneness with Nature.

Human beings tend to be egoistic but this tendency is repelled by nature in its own way. Nature's plea obviously would be: "How can one have doer-ship egoism for things which in fact occur naturally"?

Aspirant: How is it that many innocent people also have to suffer ?

Dadashree: Nature is never unjust even for a moment. If it is ever unjust, it is not nature. The self-proclaimed judges are numerous and everywhere. But the natural Judge of Cause-Effect (*Karmic*) world is only one which establishes the principle that, '**one who suffers is at fault.**'

It is the singular justice and natural law that whosoever suffers at whatever time and place is at fault to that extent. In other words, it is as a result of some previous fault that one is now penalized by nature. Thus, natural justice would punish only the one who is guilty. There cannot be punishment to the innocent in the natural system.

Aspirant: 'Whatever happened is just and correct'. Please explain this basic principle as revealed by 'Dada Bhagwan.'

Dadashree: The light of divine absolute knowledge opened

out in A.M.Patel, who is our Enlightened Being Dada Bhagwan. He was so beautifully in synchronization with nature, that nature blossomed in his presence. In absolute knowledge—light, details of all the natural principles and mysteries were fully revealed to him. So we could get true understanding about nature and natural laws through him. Many principles were brought to light by him as nature was overwhelmingly pleased with him. One such natural principle is: “Whatever happened is just.” Here the word just is of paramount importance. ‘Whatever happened is just and correct.’ Justice suggests resultant effect.

Human life as a basic asset is very precious and valuable. If its value is properly realized, life would not be lost in vain.

The only singular agency to give results to one and all is ‘nature’. If one is aware of natural justice, there would be no puzzles in relative or mutual interactive dealings. ‘Whatever happened is just’. It is strictly and perfectly due to our own (*karmic*) accounts.

The world is in the form of relative, reciprocal dealings. So do not try to find justice there. Singularly, nature is in the form of justice, so do not try to find reciprocal dealings there. Nature thus teaches you to “Deal with the circumstances as you come across with harmony and equanimity”.

Aspirant: What are the criteria of natural living?

Dadashree: Natural living indicates not to live with one’s own restrictive preferences. In other words, in worldly dealings one should be naturally free—flowing like a stream of water. Life is nothing else but a natural flow. A flow of water does not look back and also does not insist on going in a particular direction. So, one should be in a (natural) flow like a stream of water. External circumstances may be of any nature, but even then one can be willing to live in the present, with understanding of this life science.

This ‘mind—speech—body’ is a natural formation and if it remains natural, then nature would certainly take care of it. The natural portion of body is taken care of by nature. The unnatural part which goes against nature results in excessive loading on nature. All the diseases occur due to such excesses. Unless ‘Charity Begins at Home’, you cannot be ‘Charitable’ outside, anywhere for anybody. That is natural living. “Whatever is natural is right”.

Natural Living

Utilize mind-speech-body for common good

Aspirant: How should humans lead their lives?

Dadashree: Our mind–speech–body should be used to oblige others. It should be one’s latent aim,- inherent desire to live to help others.

Positive living denotes not to negate any living aspect of nature as far as possible. Only then can one get synchronized with nature, as one is part and parcel of nature.

What can be the best method of such living? It can be only to live for others, to live for obliging and helping others in trying to make them happy and it is very much in one’s self-interest. It is regarded as natural living. In human form one has ‘power’, which is ‘*bhavsatta*’ or living, as ‘I am the name bearer’ with power of decisions or power of projections. To have such power is a valuable natural gift and also a significant achievement of this present human form.

Thus, human life as a basic asset is very precious and valuable. If its value is properly realized, life would not be lost in vain. Whatever power one has, is the power to live as “I am” and if that is meant to oblige others, it is the best use. While living for others, one’s overall self-interest is automatically taken care of. In this manner, the power of being or living as ‘I am’, known as ‘*bhavsatta*’ can be regarded as used in the best way.

Aspirant: What is meaningful living?

Dadashree: We can see many obliging personalities around us. People with obliging nature would rise high or evolve as per natural rule. So our attitude from within should be for obliging others. If so, it would be a meaningful living.

Aspirant: What is regarded as the best form of human living?

Dadashree: As such, it can be expected that in any family, social or other relations, one should strive to live with obliging nature. This obliging mode is from within, by way of our inner attitudes or our willingness. Living like this would naturally take one to progressively higher states of being. Our hearty inclination, – as to “how can I be helpful to others, how can I do something good for others” - is all that would make the best humane living. In the present age, this is the most simple straight forward path or approach. Even though outer circumstances may not change from within, our

inclination and willingness ought to be to live for the good for others, to live in such a way that nobody is hurt. Such a living, rich from within, would be an ideal one.

Obliging Nature

Mind–speech–body as available to us is a natural formation. When ‘nature’ is always helpful to all, why cannot this mind-speech-body as a natural formation be useful and helpful to others? This essential or core meaning of the whole natural formation was revealed by Dada Bhagwan.

Those with obliging nature are ‘super human’. Such human beings are eager to oblige others in any situation in life. Even in adverse circumstances, such persons would not compromise with their nature.

There are only two aspects of everything: ‘Positive’ and ‘Negative’. If we keep negative attitudes, how would nature be helpful to us? Our live dictionary should not have anything negative even in words.

Natural Living is Positive Living

Positive living denotes not to negate any living aspect of nature as far as possible. Only then can one get synchronized with nature, as one is part and parcel of nature.

Our Body is a natural formation and if it remains natural and subject to nature it would work wonderfully. Natural role is one wherein nobody is hurt.

Inner living should be in accordance with the following principal prayers:

“Let my mind-speech-body not hurt any living being in the world, even to the slightest extent.

Let my mind- speech-body make one and all happy.

Let everyone in the world attain peace and happiness.”

Example of a Tiger

An apt example is that of a tiger: A tiger in a cage is very hungry and yet for its food it remains dependent on nature. Searching for food in the cage, it sees some tweeds at the roof and stands up on its feet to grab them. But as it is not natural for a tiger to have vegetarian food, it does not accept it. So it is natural for even an animal like a tiger to accept food, only which is as per its nature and not otherwise, even though it is hungry. When an animal like a tiger lives naturally, why can’t we humans do the same ? So it is the divine message of Dada Bhagwan which says, “In this Unique Life Science one can live as a guest of nature, in accordance with natural systems and natural laws.”

How Obstacles arise in Life

Aspirant: Why are there obstacles in life?

Dadashree: They are due to unnatural living. One needlessly interferes in natural happenings. What are obstacles or

hindrances due to? They are due to crookedness or lack of straight-forwardness. If we interfere in natural happenings, it would certainly lead to obstacles.

Causal interferences have now resulted into effects. Somebody donated generously and after a while a friend remarked, “Oh, it was not worth donating here. How did you commit this mistake?” When the donation is already made what is the purpose of such remarks? Such a negative remark creates needless confusion for others. We many times create obstacles for ourselves too!

Aspirant: How does human life become unnatural?

Dadashree: Human living has become unnatural. At the time of birth it is a natural process and physical mind-speech-body result as a natural formation. So, being born as a natural formation, living is not unnatural since birth.

Whatever nature (*prakruti*) or the sum total of cause-effect (*karmic*) stocks of the whole life-span one brings, is being regulated and discharged naturally throughout life, as a fruit or fate. A similar process of discharge occurs in all four formats of life. But, why is it that only in human form it becomes unnatural during the process of natural discharge mind-speech-body wise? It is a big question as it does not happen so in any other life format.

Now, in the process of natural discharge, various

phases pass by as effects or resultant fruits. If one believes that, “It is my suffering or my effects”, it is only a wrong belief. Because of this wrong belief, human life gets unnatural. The body itself is a part and parcel of nature. But since we are not aware of this aspect, we do not live with that understanding. Nature is a part of our body, just as our body is a part of Nature.

‘Natural Life’ as an Instrumental Agency

Dadashree: Natural life should be lived as an instrumental agency, subject to ‘natural power’. Human life is the state of an instrumental agency with mutual interactive instrumental aspects. In the natural system one is an instrument and all others are also instruments as per individual and interconnected existing accounts.

One is there in all natural dealings with such instrumental aspects. The other one is also dealing with us like an instrument. As, nobody can be an ‘independent’ doer, natural regulatory power (*Vyavshthit Shakti*) is instrument of ‘scientific circumstantial evidences.’ One in whom perfect instrumental agency state is manifest, and lives with an open mind, automatically accumulates natural evidences effortlessly.

Aspirant: How does an ‘instrumental agency’ function...?

Dadashree: It works as an ‘instrumental doer...’ The world as a natural formation merely has a form comprising of an

instrumental agency with various mutually interacting instrumental aspects, as per *Karmic* accumulations. No one is aware of this fact but all are struggling to resolve this mystery.

Plants in a garden blossom but only when all conditions like soil, weather, nourishment, etc. are properly combined at the correct time. For a flower to blossom, it needs all natural evidences properly. Likewise **humans are also special natural flowers**. Will it be a pleasure if these flowers wither or fade? How would life be if one keeps on having clashes and fights at home?

Dada Bhagwan imparted vision and explained that **our own home itself is a nice garden**, having **different varieties of flowers in the form of different personalities**. So it should be enjoyed with proper interaction amongst all at home. One **can enjoy life to its brim**.

Earnest desire for Universal Welfare through mind-speech-body

Aspirant: We are told that ‘mind–speech–body should wish for universal welfare’. What is the meaning of this wish for “Universal welfare”?

Dadashree: It is our projection. What is the basic innate hearty wish? What does the word ‘*Bhava*’ connote? Our mind–speech–body with constant yearning desire for universal

welfare and full of such vibrations, would naturally become a precious asset. It would spread vibrations of happiness. That is how it is.

“Humans and human nature should have a basic feature of obliging nature” in all mutual dealings. Even so in the whole natural system, one should live as an instrumental agency with obliging nature. **Ideally life should be lived like this. Nature (‘*Prakruti*’) is not at fault**. But it should become natural and normal so that it can be beneficial to all. Human life is nothing but a natural occurrence of living naturally. Why is it not possible to live naturally?

Only **those who are sincere to one’s own self can be sincere to nature**. None else can be like that. If human nature (‘*Prakruti*’) becomes natural and normal then nature would also blossom. Nature would also feel that the load on it is reduced to that extent! **So wonderful is this ‘Science’**.

Human Life - A Unique Live Experiment

Aspirant: Human life is a live experiment. How can one understand it?

Dadashree: In the present age of physical or material sciences, the real meaning of ‘science’ has been lost. Material science and its gadgets have resulted in excessive external pleasure of comforts and luxuries in life and human interactions. Today human being at national as well as universal level has lost the real or inner peace and harmony, while hunting for gadgets and means of luxuries.

In general, it is observed that today the human being having moved away from a normal, natural life, is himself miserable and is also becoming instrumental in spreading miseries all around.

Human life and its ideal mode of living should be according to natural laws. To understand it one ought to realize that the whole life is a live experiment. While living a life mind-speech-body wise, either within or without in all mutual

aspects, one can see the effects of a life experiment which are of a dual nature.

As an individual, while living a life like an experiment, one experiences all the effects of dual nature at each and every breath. As a reaction either favourable or unfavourable, of attachments or aversions, one lives as an experimenter in the present life.

Such life is with two distinct aspects, one of an experiment, the other of an experimenter. However, due to ignorance of life–science, though living as an experimenter in a life experiment which is available at present as a natural cause-effect (*karmic*) result, one becomes merged with it.

With resultant dualities of favourable-unfavourable, like-dislike, one tends to accumulate new causes of dual nature of infinite aspects, resulting in being born as a new experiment. Especially with today’s unnatural mode of living, one accumulates innumerable causes (*‘karmas’*).

As a matter of fact, if one can know and live a life according to natural laws, one may realize both the aspects.

One which is that of a life–experiment with all effects or experiences of dual nature, and the other of one’s own self as an experimenter to be distinctly separate, enabling one to live life with neutrality or equanimity. Upon realization of science, explaining the difference between an experiment and

experimenter, one would experience inner relaxation or real peace and happiness even living in today's life experiment with new causal dualities.

Thus human-life is a unique live experiment which is a natural formation as per natural laws having cause-effect, effect-cause aspects, for all human beings all over the world. With 'vision and understanding' of the Holistic science, one can live as an experimenter with inner happiness and peace in life.

7

Life is a Complete Science

Dadashree: Life is an exact and complete science. Here '**soul**' **itself is a science** on the very basis of which all other sciences have emerged. It is **a science of basic mode of living** as revealed by Holistic Scientists who are the Enlightened, Omniscient '*Vitaragas*' or 'Self-realized experienced '*Gyani-Purushas*'.

With the help of this science we can have 'inner happiness' in our personal life. Only then we can make others happy. Everyone likes and desires to benefit from this science of inner happiness. But one does not know the proper method as how to become happy from within. This is possible only if 'righteous intellect' (*Shuddha buddhi*) develops.

One should seek for live-instrumental agencies through which such 'righteous intellect' can develop. There should be ardent desire and constant search for such live instrument or enlightened being, which is a "*Gyani-Purush*".

Human Life in 'Two Parts' only

Dadashree: This Human Life all over the World gets divided broadly into two compartments: “Decided” is one such compartment. That is the part related to the body right from birth till one passes away from the body. The second one is “Decision” part which is spontaneous throughout life of one’s understanding as “Who am I?” – And that understanding part of “I” being-ness goes on getting exhausted with spontaneity from events to events during one’s life time. That happens at the mind level. The first vibration occurs at the mind level and that decides largely as internal vibration of speech at a very fine level, as fine modes. A large portion of it would remain as internal speech (unspoken speech) and part of it would result into gross speech point modes within, resulting into gross speech which is spoken out. It is a perfect science. This Natural mechanism of the body along with the soul that operates and functions is a Great Science. But what is science? The very **Soul being a (complete) Science, the body therefore is a Science** – a live body and living aspect of it. **This is the Science of “as”** that relates to the Relativity versus the Real. All molecular atomic life and matter relativities that are subject to passing phases are present there, when there is presence of the Real or the perpetual soul.

Two aspects of Human Life: Destiny v/s Freewill

Aspirant: How can a human-being reform oneself? Please explain.

Dadashree: If a human being wants to reform or change one’s own self, then one should pay attention to that particular part wherein he/she wants change. Which part is it? Life has two parts. One part is where nobody has any power to alter. It is known as ‘fate’ part. Which is the other part? The other part is separate from ‘fate’. This is the ‘decision power part’. The part of all activities or actions is that of ‘fate’. In all the actions or activities, the other part is ‘Self’ as ‘I am’ (I am the name bearer) with the belief that ‘I am the doer’ of all these. This belief-part based on doer-ship egoism is the power part, which continues throughout one’s life. The ‘fate’ part of this life is the result of previous examination which was undertaken in the past. Today a new examination is conducted in decision power-part, which would generate causal fate part. The presence of soul is forever. ‘Fate’ part is formed by one’s *‘karmas’*.

One is with the effective or resultant ‘fate’- part along with ‘soul’. From all that is perceived today, one draws new inferences or collects new knowledge. Based on that new knowledge or new understanding, new examinations come into play. Efforts to change the ‘fate’ part or ‘effect’ part prove futile. But in decision power-part or egoism-part,

developmental stages are formed, based on whatever alterations or changes are done and that is the only 'free will' part. The power of Relative free-will is anyhow not an independent power - but is dependent on one's accumulated stock of positive past projections. This is the only method in the world for positive progress on the path of cause and effect.

Life and living with mind-speech-body is a part of happenings. 'It happens' and that is 'fate'. Along with that another part having beliefs, e.g. 'I am the name bearer' and 'I am the doer' is the one of decision power part. In other words, positive or negative decisions or projects, or to agree or disagree with or to accept or refute it, is the only limited relative free will power that humans really have.

Develop Understanding

One can change or develop understanding, but it may be difficult to change behaviour. So it is pertinent to cultivate correct and appropriate understandings or visions, which is easy. As understanding is developed, (right) behaviour would automatically follow. It is a natural law. But this law is not easily understood at present by people. It can be understood with the help of this science of **live-non-live or real-relative**.

Difference between 'Nature' and 'Physical Science'

Aspirant: What is the difference between 'nature' and 'physical science'?

Dadashree: The word 'nature' as it is used here in Holistic Science (*Vitarag Vigyan*) is different from its reference in worldly language or in language of relative science. Science means only 'relative science' or 'physical science' in the worldly language. Thus, there is a big difference in '*Akram Vigyan*' and 'Physical science' as regards 'nature' and 'nature's language'.

There is no gross difference about 'nature' and its language, in both the sciences. But there is a little difference about some basic natural laws.

These natural laws as experienced in the physical world, in the physical form or by physical parameters are put forward as a physical science. Then onwards there is vast difference about understanding of natural laws in both the sciences. It is altogether different.

The Holistic Science (*Vitarag Vigyan*) explains nature, nature's language and natural laws, as it relates to human beings and human life, particularly that too in the context of prevailing time, place and the circumstantial situations, in a very simple and lucid way.

This wonderful Holistic Science (*Vitarag Vigyan*) is of present times and can be easily understood by anybody, literate or illiterate. It is an 'Inner Real Science', whereas Physical or Material Science is a science of outer or external

Relative World. Physical Science is a relative science, whereas Holistic Science (*'Vitarag Vigyan'*) is a real science. It is not only a Real Science, but a Relative Science with the centre of the 'Real'. It is simultaneously a wonderful science of the relative that gives us a unique understanding about all natural laws. Thus it is a Science providing complete understanding about 'Relative' and 'Relative mode of living' with 'Real' as a centre. It is also a science of demarcating both 'Relative' and 'Real', 'Non-self' and 'Self'.

This Holistic Science (*'Vitarag Vigyan'*) being a science oriented to the 'Real' as a centre, can impart beautiful and in-depth wisdom so that one understands profound nuances or differences pertaining to the gross and subtle aspects of natural laws.

Dada Bhagwan's 'Will' or 'Ultimate Ardent Wish':

Dada Bhagwan has proclaimed: *"Our message of this 'Vitarag Vigyan' can reach people but at present the Pure Knowledge Light of Vitaragas has been covered with layers of ignorance. In our Kaliyug times as 'Vitarag Vigyani', We are the singular Gyani-Purush, being at Vitarag state - a state free of attachment or aversions.*

We are ready to answer all questions and offer solutions to all people in the world. But they should

meet us. Otherwise what can we do? How far can we reach out, to whom and where?

Your meeting with us is a 'Scientific Circumstantial Evidence' and as you meet us, you would be able to reap the benefits. It cannot be imparted to one who does not meet us. One who meets us can have all the solutions. Those who do not meet may have no benefits.

We propose to invite and gather all the scientists of the whole world. At that time, we would openly reveal all the facts like 'what the body is made up of'? 'What is mind'? 'How mind is born'? 'How mind gets exhausted or dissolved'? 'What is intellect'? 'What is Soul'? 'How the world is governed'? So this is a complete science and if it can reach the people at large they would be benefited.

All these efforts would be fruitful for people of Indian Origin. For foreigners, how could it prove fruitful? We can guide their 'scientists' and they in turn, may explain to their people in their language. Only then can it reach every nook and corner of the world. Peace should prevail everywhere. However you label it—our 'Will' or our 'cherished desire' or our 'Life's Sole Mission'..... It is verily this only!

(Aptavani Vol. VIII, pp. 82-83)

Religion should be in the Centre of Human Life/Commerce

Dadashree: Human Life is a cycle of '*Vyapar*' and all mutual interactive dealings. '*Dharma*' is at its centre. Hence today there should be '*Dharma*' in '*vyapar*'. In other words '*vyapar*' or commerce comprises all mutual give and take activities wherein *Dharma* means a way of living by principles, which should be at its centre.

Vyapar does not mean only financial activities but it encompasses the whole life having 'give - and - take' activities. This whole life is a business or commerce. In the life-business, *Dharma* should be at the centre.

For this present age of *Kaliyug*, Dada Bhagwan gave this message in special 'principle' form that, **"There should be *Dharma* in commerce but there should not be commerce in *Dharma*."**

If business or commerce is with '*Dharma*' then in

national-universal human life, '*dharma*' would not be polluted with money or wealth.

Aspirant: Please elaborate as to what is really meant here by *Vyapar* (commerce) and *Dharma*?

Dadashree: *Vyapar* does not mean only financial activities but it encompasses the whole life having 'give - and - take' activities. **This whole life is a business or commerce.** In the life-business, *Dharma* should be at the centre.

Aspirant: In what context is *Dharma* used here?

Dadashree: '*Dharma*' here is not religious activities or religious beliefs only, but it is a way of living with principles based on humanity.

One may be in any role – that of a parent, or a husband – wife, or a professional, or a judge or any sort of role at national/international level.

In any given role, what should be one's conscientious duties or boundaries in relative mutual dealings by way of principled moral parameters? Inner awareness and sincere inner efforts to live accordingly is what is broadly to be understood as *Dharma* in transactions of life or in the business of life. In this context everybody should decide one's own boundaries or limits in one's own life and then should live accordingly with sincere determination.

It is the relative essence of the present life—experiment with one living as a live experimenter.

As circumstantial situations may not always be totally in one's control, occasionally one may be unable to fulfill such resolutions completely in outer living or behavior. But deep within oneself, one must be on the side of '*Dharma*' by way of opinions, decision power and sincere intentions, and never be on the opposite side of '*Adharma*'.

For example, a professor would have a moral duty and priority to care for academics and overall development of students. Here it is the main centre of his role as a professor. Now under the influence of slippery forces like tuition fees, gifts or any temptations in cash or kind, if he deviates from his duty, it can be said that '*Dharma* has not been followed and practiced in commerce.'

Likewise, a Judge would have his/her sincere duty commitments to deliver exact, neutral, pure justice to the extent possible. But if he is partial in his justice under the influence of any undesirable, immoral temptations or advantages, then he has deviated from practicing '*Dharma*' in commerce. Morality and sincerity are the twin pillars of relative living to lead a natural life.

Sincerity denotes being sincere to all others in the same manner as one is to one's own self. One who deceives and does not keep *dharma* in life- commerce, is in fact

deceiving one's own self and is deceived first as a natural process. There is no greater foolishness in the world than to deceive others. "**Any deceiver deceives himself first**".

Morality can be understood like this. According to one's individual and family requirements or future provisions one may decide one's own boundaries from within. Following this, with all the family members, one should live one's life within these set boundaries.

Such a living with fundamental boundaries would be with the main aim of living a natural life amidst relative dealings. Any living outside such boundaries would be in the form of violation of natural laws, resulting in clashes, conflicts, disputes and all sorts of worries and unrest within.

Aspirant: For natural human living, integrity is '*Dharma*'. Please explain this.

Dadashree: Each one in a family should decide one's basic life principles to have a natural living for inner peace and happiness. And then everyone should live accordingly. This can be regarded as human being living according to natural laws with integrity.

Aspirant: Are mutual dealings with integrity regarded as 'natural *vyapar*'?

Dadashree: Yes. Life and living with integrity and according to natural and humanitarian laws at all levels, be it at

individual, social, national or international levels, would only be regarded as natural human living with Dharma and universal human religion.

If people live integrated ‘**mind-speech-body wise**’ with natural laws, true human religion in the form of human love would spread all over. It would then not be commercialized with money but would be widely distributed by way of mutual human love and natural living at national and global levels and ultimately peace would prevail in the world.

Today we see money playing a central role in man’s life at all levels. So commercial activities for earning or wealth accumulation predominate over the central aim of human life.

Amidst all this, if one lives with love, observing natural principles or rules about money or wealth at mind-speech-body levels, (in all aspects of life be it individual, family or mutual interactive dealings) a life filled with peace, love and harmony can be lived.

Dharma and not money should be at the centre of human life, be it at individual, national or international levels. But it should be within limits of moral boundaries and as a required tool for relative ‘*vyavahar*’. This is to be understood clearly and correctly.

9

Human Speech: A Natural Formation

(in Form of a Tape-Record)

Dadashree: A cultured human being in the present era of physical science appears to express his existence in the world by orderly speech in respective languages.

The speech in different human beings, its words and the body–machinery parts for its formation like vocal cord, palate, nerves and others, all are natural. Though it appears live, it is non-live–live (*nishchetan-chetan*) having a mechanical life-like machinery.

Aspirant: Human speech that is being expressed is declared as ‘tape record’ by Dada Bhagwan. Would you please explain?

Dadashree: Yes of course, universally speech being uttered is the tape-record. This Scientific principle has been naturally spouted out in the world in this adverse ‘*kaliyug*’ age, by the Holistic spirituality of Dada Bhagwan. It is being originally

presented for the first time in the world, in the entire time cycle. The science of speech is wonderful and worth understanding.

Aspirant: Would you please explain the science of speech in detail and in a way that we can easily understand?

Dadashree: Sure. As such all over the world all religious view points, all nature loving philosophers, Sufis, thinkers, poets, artists and others have believed and declared ‘God’ to be the origin of speech, which today is expressed in a much developed form.

Aspirant: But the prevailing universal belief seems to be ‘I am speaking’ or ‘I am myself the speaker of the speech being spoken’, what should we understand from it?

Dadashree: In all religions of the world, God has been considered as the originator of speech. In general, universal human belief is that the speech being spoken is with one’s own personal ownership only. One who speaks is the originator-but is it really so?

Aspirant: So Dadashree, can this principle of Dada Bhagwan’s Holistic Science (*Vitarag Vigyan*) be put in common parlance in such a manner that it can be useful to human beings and for universal peace, especially in today’s troubled times.?

Dadashree: Surely it can be done. The scientists of the world may first understand this natural principle of speech through Dada Bhagwan’s Holistic science (*Vitarag Vigyan*) and then put it forward in such a way that it can be useful to all in life for inner happiness and peace. It is of vital importance in our times.

Aspirant: Dadashree, can we understand the scientific principle of speech in detail?

Dadashree: Sure. In general much has been said about it, both in the East and the West. Especially in ‘Indian Aryan’ vision, (i.e. through light and vision of inner science) much has been said and written about it. But ‘Dada Bhagwan’ through his absolute knowledge light has presented the scientific principles of words and speech very clearly and succinctly with reference to our times. To clarify it further, we came to understand in principle that the whole world with its ever changing form, has been revolving on the pivot of words. Thus word is the main basis of universal human life and life dealings.

One may feel that the world would have been better without words! But it is difficult even to imagine it. Dada Bhagwan revealed and presented a wonderful scientific principle about word or speech, so that one could attain inner happiness and harmony in all relations. That Principle reveals two things: –

‘Speech’ is only a tape-record. Let us try to understand it. In our times, physical science era, we see and experience a significant progress in science of sounds. The speech first originates from a live body and then its audio-visual recordings, digital conversions and distributions to reach the world over are seen.

Here human speech can be recorded and used in several scientific ways by humans. In other words, speech of a live person can be recorded. Humans and human speeches are natural formations. Hence human speech also has to be naturally formed. It is cause-effect (*Karmic*) **tape-record** spoken through live body machinery!

Aspirant: Then, what is the mystery about the origin of speech in human life, and how is it a natural formation?

Dadashree: From other Indian philosophical and religious viewpoints, thinkers in the East could not analyze and decide about ‘word’ which is a basis of speech and ‘God’ in relation to human life. In this situation, it was believed that word is neither inherent property of God nor of human body. But it is Godly property (*‘Brahma-gun’*) originated by God. In this sense only, (in East or West) God has been described as originator of initial word. To approach God in human life, also word and only word has been considered as a basis and in the sound-less silence of words, proximity to God can be experienced.

Aspirant: Dadaji, today in holistic science, through the form of divine knowledge light of Dada Bhagwan, this principle has revealed that ‘Speech is a tape-record’. That principle and its science need to be understood by today’s scientists and thinkers. Isn’t it so?

Dadashree: Yes, certainly. For that very purpose the Holistic Science Research Centre has been founded at the ‘Mahavideh Teerthdham Trimandir Complex’, Kamrej Char-Rasta, N.H-8, Surat, Gujarat, India, which was founded by Dada Bhagwan. Thinkers, Scientists, religious leaders, philosophers, scholars or open-minded persons in quest of truth from India and abroad can take advantage of it to understand and can get benefit from the Holistic Science as revealed by Dada Bhagwan.

Second principle about speech useful in our day to day routine of life dealings is also aptly presented by Dada Bhagwan.

Aspirant: Will you please substantiate?

Dadashree: It is this, **“To speak is a single fault and not to speak is a double fault”**. With a proper understanding of this principle one may be able to remain free of puzzles, disputes or clashes arising out of one’s own speech in everyday life.

“To speak is a single fault”, applies to relative inter-active dealings or *‘Vyavahar’* and “not to speak is a double

fault” applies to matters of principles, real or relative.

Aspirant: Will you please explain this principle in detail?

Dadashree: In our daily life and living, it can be generally observed on many occasions that it is better not to utter anything. Inwardly we do wish to remain silent. Yet we cannot resist speaking and so we speak out. Thus even though we do not desire, speech emanates from us! This is a common experience. Here, due to negative effects and their repercussions or reactions, the natural laws relating to speech are violated. As nature is always ‘Just’, natural laws of speech would be always in a positive form.

Here, speech in such negative circumstances becomes a natural fault. Out of ignorance of human life this fault gets noted in its natural regulatory system as a causal form and again would result as a penalty effect to be suffered by speech only. All these occur on account of ignorance or lack of awareness about speech and its natural science.

Now let us understand the other part i.e. ‘Not to speak is a double fault’. That is in a different context. In human life, with the presence of God within, one has mind-speech-body, a best human body form. One should live positively always remaining on side of God, which is a life principle, even for speech. Under the influence of opposite or negative circumstances to remain positive even if distracted from this

life principle, one should have appropriate speech to defend or protect this principle. If one remains silent or does not speak whatever is appropriate under such circumstances of violation of principles, it is considered as a double fault of not speaking.

One can declare and confess any such mistake in the presence of ‘God’ within one’s own self or one’s chosen deity, and heartily apologize for the same. If so, such causal notes can be wiped off.

In this sense, ‘to speak is a single fault’ is related to mutual human dealings. One may apologize open heartedly, (repenting the mistake) to the concerned person with whom it has occurred. In both types of fault one may ask for infinite inner strength from ‘God’ within (or from ‘God’ one believes in and worships) so that such mistakes are not repeated again.

‘Nature’ and Self-realized Enlightened Person

Aspirant: Could you please enlighten us about the term an Enlightened Person (*‘Gyani-Purush’*)?

Dadashree: An Enlightened Person is the ‘Holistic Spiritual Scientist’ of today’s relative world. The complete science of humans, human life, nature and natural laws has been unveiled to Him in the light of His divine knowledge. An enlightened Person is self-realized, enlightened, divine living person (soul), with completely stabilized experience of “Pure Soul Self”. An Enlightened Person, as a ‘causal omniscient being’, is one in whom infinite knowing–power, infinite seeing- power and bliss are completely opened out through his state of experience within and without. He is considered as embodied liberated Soul. He is the ‘World’s – Observatory’. He does not require to read books or scriptures. Everyone in the world having any belief or faith will get appropriate solutions and guidance from Him. An Enlightened Person is one in whom ownership- belief (of mind, speech, body) and doer ship-ego have

completely vanished.

In the year 1958, Shree A.M. Patel was enlightened naturally. In his body-temple, infinite knowing power, infinite seeing-power and bliss had completely emerged. This perpetual light of divine knowledge came to be regarded as ‘Dada Bhagwan’, and Shree Ambalal Muljibhai Patel (A.M.Patel) was thereafter known as the Enlightened Person.

Dada Bhagwan was nature in its pristine form itself, and His divine self flowed with nature.

Today, Self-realized, Enlightened Shree Kanudadaji is present as a live link of ‘Dada Bhagwan’. He has complete stabilized state of experience of ‘Self’ and ‘Non-self’. He travels all over the world as a torch–bearer of this Holistic Science for the benefit of human welfare.

Aspirant: What is the state (of being) of an Enlightened Person ?

Dadashree: An Enlightened Person is one for whom nothing remains to be known in this world. He does not need any external support of books or scriptures. Things are reflected in Him naturally in knowing – seeing Light of “Pure Soul Self”, based on which proper answers and solutions to all different problems flow out effortlessly from Him. All religions or faiths of the world are perceived “as it is” in the divine Knowledge Light. Being in the centre, He offers convincing solutions and guidance to one and all.

Aspirant: As such an Enlightened Person is our ‘Real Self’ or yours or mine?

Dadashree: Though with body, He is not in body but always in the state of ‘Pure Soul Self’ experience. With the accumulation of such experience, all different questions or puzzles of the world are ‘Seen’ and ‘Known’ as they are, in the knowing-seeing Light of ‘Pure Soul Self’ in Him, that too with reference to His own mind-speech-body assembly. So being in the centre, with the unique state of experience, He can guide or enlighten all different religious view points or faiths all over the World. Such is the unique wonderful state of being of an Enlightened Person, even with body form, and living like all, in relative world aspects.

Aspirant: Who is an Enlightened Person ? One who is totally devoid of the ego of ‘I-ness’ and ‘My-ness’, yet lives with a body? Please explain this.

Dadashree: As I said, an Enlightened Person is one whose body-related ego is completely gone. It means that belief of ‘Self’ or ‘I-ness’, as ‘I am’ within the body has vanished. Also all the attachments related to body as ‘my-ness’ like my body, my speech, my mind, etc. with ownership beliefs and insinuations are completely gone.

Thus, ego (I-ness) and attachments (My-ness) are

totally extinct in Him. He is ‘tested’ in all respects in all relative dealings. In such a state, the body lives in natural-normal form, according to life-span Deeds (*Karmas*) and He himself would always be in the centre as a ‘Real-Self’ or ‘Pure Soul Self’. Such is the state of being of an Enlightened Person.

Aspirant: Is the Enlightened Person totally free of egoism?

Dadashree: Everyone in general, either in relative World or in religions, knows that egoism in its various forms is harmful. But who can be free of egoism in this world? It is only an Enlightened Person. Yes, He is completely free of egoism and it is a great wonder in Present times of suffering (*Kaliyug*).

Aspirant: It is said that, an ‘Enlightened Person’ is one who has surpassed and excelled himself in all tests of relative worldly dealings (‘*vyavahar*’). Will you explain this?

Dadashree: An Enlightened Person living anywhere in this world has gone through all the tests of the relative world, by having experiences, by learning lessons and drawing inferences about eternal truths. Living with all in relative dealings, impartially observing all the facets of relative dealing (*Vyavahar*), He has learnt lessons, and understood their essence. Thus, He has successfully come out of all tests of relative phases. No characteristics of nature (‘*prakruti*’) are left out.

‘He’ ‘Himself’ is as steadfast in the centre as a ‘Real Self’ or ‘Pure Soul Self’ and that would not be moved out or shaken from there in any worldly circumstances. Such is the unique wonderful state of an Enlightened Person. He is acceptable to all without any exception.

An Enlightened Person, though He is with physical body like ours, is by His inner state of divine knowledge—light always free of time. Even our relative world, being free of time from within, He always remains in the present. One would naturally bow to such a state of an Enlightened Person – a ‘Soul Incarnate’, a living idol of faith.

An Enlightened Person by states of being is never in the part of relative activities or actions. A relative activity is of material body or is material stream (*‘pudgal stream’*) whereas knowing-seeing is one’s own activity or Pure Soul Self stream’. So it has been rightly said that, each act of an Enlightened Person is a ‘Divine act’.

An Enlightened Person has ‘desire-less state’. Mind-speech-body wise, there would be no desire in Him even to the slightest extent for any relative thing, relative happiness or sensual pleasures. There would be no hankering after any relative thing.

An Enlightened Person is free from all sorts of hankerings, naturally all the mysteries and secrets of the

universe are open to Him. Nature automatically makes Him instrumental in imparting permanent happiness or Liberation to others.

It is a unique, singular, rarest of rare ‘States of Being’ of the world.

An Enlightened Person is considered as ‘Mother of the world’. One may not find ‘natural love’ as it flows from Him, anywhere else. His divine love would embrace everybody. He is also known as ‘Father of the world’. No one feels separate from Him as He has a vision of oneness with all. He lives with a vision of Himself, being a disciple of the whole world or the smallest of small.

In the present adverse circumstances, He is in a form which is a combination of all Godly states. He is a supreme unifier of all faiths. ‘Dada Bhagwan’- the perpetual divine knowledge—light—form which manifested in Ambalal Muljibhai Patel (A. M. Patel) is also present in each one of us. But one has not realized this ‘Real’ - ‘Pure’ form of self and so it does not get manifested.

To facilitate realization and manifestation of ‘*Dada Bhagwan*’ within us, we are blessed with a unique spiritual recital of Infinite victory to ‘*Dada Bhagwan! (Dada Bhagwan Na Aseem Jai Jaikar Ho)*’. It is not a mere worship or praise of any individual or relative body—form but voiced by ‘Dada

Bhagwan'. It is the easiest and direct worship of one's own 'Pure Soul Self' like 'Dada Bhagwan'.

'Dada Bhagwan', a soul incarnate is divine knowledge—light in a frail body of a house holder in routine life with all relative dealings. As everywhere and in all religions, people are waiting for an incarnate, spiritual saviour or a prophet to save them from miseries and bondages.

Aspirant: "Pure love of an Enlightened Person is the medium to recognize God in manifest form." Will you please explain this statement?

Dadashree: The relative or body—form of an Enlightened Person is also divine. This holy divine body is accommodating or housing the 'God State' in the form of pure knowledge—light. Attributes of 'Pure Soul Self' including pure knowledge—light can be experienced through the medium of such a body by anyone who comes into contact with Him in relative worldly dealing (*vyavahar*). And that is mainly by pure love. Even otherwise His vibrations of pure love keep on spreading all over. Thus 'pure love' is a unique feature to recognize 'God' and that again can occur through the medium of an Enlightened Person. Pure love is Godly love.

Aspirant: "God" will not resort to tactics or manipulations whereas an Enlightened Person does it (in a positive manner as divine help) so that all are benefited. Otherwise there is no

difference as such in 'God' and an Enlightened Person. Is the Enlightened Person a divine representative?

Dadashree: In general, God- an enlightened absolute knowledge form would do no manipulations but an Enlightened Person in whose divine body God has been fully manifested would do it for 'Real – Ultimate welfare' of others by *Vitarag* attitude. There is some time still left for an Enlightened Person to be absolute and *Vitarag* but He has known and experienced 'God' very well. So in the form of an Enlightened Person we can experience that God is present before our eyes and in front of us.

Aspirant: Thus an Enlightened Person *symbolizes* God in a human form. Is it true? It is said that body of an Enlightened Person is in perfect rapport with nature. So even though directly He is not a doer of anything, due to His present as an instrumental agency, work of universal welfare gets accomplished. Please explain.

Dadashree: An Enlightened Person is with a physical body form but within it, He is separate as a 'Pure Soul Self'. Even though He is in all relative dealings, He is devoid of egoism of doer—ship. It needs to be understood. How is it so? I will explain.

His relative body form is in perfect rapport with nature, subject to natural laws and natural powers. This body lives

normally in its remaining life span. Here He doesn't have to do anything. He is journeying (travelling) all over, relatively with His divine body as an Enlightened Person and really as perpetual God-form. And by His sheer presence, every body's welfare is automatically accomplished.

This is a rare aspect of His divinity and one can grasp (realize) it in due course with continual contact (with his divine presence).

11

Basic Science of 'Circumstantial Evidences' and 'Soul'

All natural formations are through 'Scientific Circumstantial Evidences'. Here only the process of filling and emptying, (i.e. charge-discharge of circumstances) and the mysterious puzzling form of soul need to be understood by 'Science'.

The world and its puzzling form have its existence and being by definitive elemental eternal principles, it is really a wonderful science. In the present *Kaliyug age*, this science has been revealed and made available to humans all over the world in an easy to understand language by the Enlightened person 'Gyani-Purush' of this era, His Holiness 'Dada Bhagwan'.

Aspirant: Would you please explain this science in elemental (*taatvik*) form as well as in relation to 'mutual interactive (*vyavahar*) dealings?'

Dadashree: Sure. We will try to understand the elemental form and basic elemental properties of the World by way of ever changing phases and life-death cycles as peculiar features of human life.

For the first time it has been revealed by ‘Shree Dada Bhagwan that projection of soul in the world. It is so according to Dada Bhagwan, as the world here refer to mind-speech-body. And projection of soul refer to which soul? It means a basic element entity as a Perpetual Soul Substance. Here soul projection does not indicate the ‘real’ or ‘basic Elemental Soul’ but it refers to ‘Belief Soul’ (*Vyavahar Atma*). The reason is that in the projected form, it is not an expression of natural, permanent, ‘inherent’ property of real soul, but is a state or mode owing to wrong relative belief of a temporary nature. Belief Soul means ‘I am so and so’: body belief – a relative modification, whereas real Soul substance comprises permanent knowledge and light of perception. This state can offer human beings only temporary, relative, short - lived happiness, it being a projected belief state.

Today’s physical science appears to be antagonistic to nature and natural laws pertaining to human life. Additionally, being above normal, transgressing natural laws and limits, it would be a cause for fear, destruction and unrest in the World.

As a result, people are eager to understand ‘Holistic Science’ which is a science of happy inner-living as related

to nature and natural laws. In this context, the **Holistic – Science reflecting facts about Soul and other basic elements is worth understanding.**

Aspirant: Please explain the science of elements as it relates to our inner-self and inner-living.

Dadashree: Yes, the ‘Soul’ as it is there in every human being, who is well-informed to-day, is in basic elemental form. With the presence of ‘soul’ as element, there is mind-speech-body. This mind-speech-body is a natural formation through Scientific Circumstantial Evidence and during the life span it gets regulated by ‘natural power’ as per ‘natural laws’. Here the world is of human body as well as the world as a whole composed of **six basic eternal elements.**

So the formation of human life and even of the whole Universe is due to six eternal elements. Here, one is not with original nature or (*Kalpaswaroop*) ‘Elemental Soul’. But due to wrong belief or illusion, one believes oneself as to be a ‘name bearer’ or ‘mind-speech-body’, which is *projection* or self-invited (*Vikalp*) out of ignorance. The inherent nature of perpetual soul is original form (*Kalpaswaroop*), is not temporary, ever changing or in the form of projection of wrong belief. Here belief Soul (*Vyavahar Atma* or ‘*Vikalpi-Atma*’) is with human body as a World.

In general, it is believed and universally understood that human body cannot exist without the presence of a ‘Soul’.

So, here one needs to understand properly about the world in the form of human body, the relation of ‘Soul’ and the entire Universe, especially with its ever changing nature.

As a matter of fact, there are only two things, one the ‘Soul’ and the other ‘Circumstances’. Here the Universe by its existence was there, is there and will be there. The Universe is forever but with ever changing phases.

Aspirant: What should be really understood about ‘Soul’ and ‘Circumstances’?

Dadashree: ‘Soul’ and ‘Circumstances’ too are forever. But there is a vast basic difference in their being. As an element, ‘Soul’ is independent, perpetual, steady, non-changing and with innumerable own qualities, including infinite bliss. However, it is difficult in present era of physical science, for one to understand the existence of ‘Soul’ in different life forms and especially in developed human body. From the basic-science view point, ‘Soul’ as a unit is itself a ‘science’. If the science of ‘Soul’ can be understood, all other sciences of this age of physical-science, and especially science of human life, nature, natural formations, natural laws along with ‘Soul’ and other elements and mysteries of its inter-connectivity can be very well understood.

Aspirant: Dadashree, we are told that ‘Soul’ itself is a science. Please elaborate it.

Dadashree: Sure, we shall understand that in short. Today, science has been considered as a main tool to understand secrets of human life or human existence. In fact, there are two types of science (prevailing) in the World.

- (i) Physical Science, which is the outer science.
(“*apara vidya*”)
- (ii) Inner science, which is the science of ‘Soul’ and inner-self. (“*para vidya*”)

Thus for the inner happiness of mankind in today’s confusing World, it is very pertinent to have scientific understanding about human-life along with presence of ‘Soul’ and ‘Soul-Science’. Only then one can have proper understanding of both i.e. (i) the Physical or Outer Science and (ii) Inner Science or the Holistic Science. The physical science is changing fast according to time, is temporary and on its own can never assure permanent inner-happiness.

The six eternal elements of which the Universe as well as human-body is composed are as follows:

- (i) ‘Soul’ or ‘*Chetan*’ (Consciousness), Substance
- (ii) ‘*Pudgal*’ or Physical body matter element
- (iii) Space element
- (iv) Element of motion (Element which helps object to move)

(v) Element of inertia (Element which helps object to remain steady)

(vi) Time element

These are the six eternal elements and by their interactions or changing phases of elements, everything is there.

Aspirant: Is it vital to have understanding of both these sciences in the present age?

Dadashree: Yes, to have full knowledge and awareness about it and to attain inner peace and happiness of national-universal human beings, the Holistic Science Research Centre is functional at Mahavideh Teerthdham, Surat, (Gujarat) India. National-International thinkers, Philosophers, Scientists, Scholars, Professors, Religious leaders and all open-minded people in quest of truth, can avail the facilities available here for human welfare and for universal peace and harmony.

12

Dada Bhagwan Who Lived this Science and Revealed it to Mankind

H.D.H. Shri Ambalal Muljibhai Patel (Dada Bhagwan) was born on 8th November, 1908 at Tarsali, a small village near Vadodara, Gujarat, India. As this child grew up, he proved different from other children.

Though he was known for his pranks and mischief, he had qualities of a superhuman being ever since childhood.

At the age of thirteen, he served a saint who had come to his village. The saint blessed him saying. “May God gift you with liberation”. Immediately this young child exclaimed, “I don’t want that liberation, if God has to give it to me.” ‘Given by him’ means ‘he is my boss and he can take it back when he desires so’. Liberation itself means “a state where there is no boss, no underhand.”

In a school, while teaching a sum of L.C.M, a teacher asked, ‘Find out the smallest number which is indivisible

further and present in all the given figures as a common factor'. Ambalal, just a school child then, immediately responded saying, "Sir, I have found God from this. God is present in all creatures and is indivisible."

His mother Zaverba too, was also bearing very noble and spiritual personality. She used to teach little Ambalal, "Bear it my child, if someone beats you, but don't beat back in reply. If you are injured, I am there to dress you and take care of you, but there may be none to take care of the other child you injure."

He had from the beginning an obliging nature. He was always ready to help others and solve others' difficulties. He hardly thought of himself, rather he lived for others all throughout his lifetime.

In business he used to say, "We may starve but we will not be dishonest by using less cement or steel in the construction. In a building, cement and steel are like blood and bones in our body."

He was married to Hiraba at the young age of 15. Hiraba lost an eye at a very young age. After sometime, relatives started asking him if he was interested in remarriage. He replied, "I have promised to care for her in presence of sacred fire and I would keep that promise till my last breath. I would care for her even if she loses both her eyes." As a

husband also, he proved himself singular by not having a single dispute with Hiraba throughout his life.

Having no other desire, except seeking the ultimate truth, he was blessed with Self-Realization (Enlightenment) in July, 1958.

Since 1962, He had started imparting knowledge of Self-Realization to aspirants. His sayings not only include talks about soul and liberation but also throw light on all the aspects of day-to-day life. Husband-wife relation, parent-child problems, opinions, prejudices almost all topics under the sun have been talked about and discussed in detail. And that too, in a very simple and straight-forward, lucid & touching language. His entire life was lived with a singular aim, "May the whole world attain such peace and happiness as I have obtained."

Dada Bhagwan has left this world on 2nd January 1988. He is no more amidst us physically but his unique divine knowledge is present to show us the path of liberation for hundreds of years to come.

Dada Bhagwan's Path is known as *Akram Vigyan* – Holistic Science of Vitaragas that would give freedom from all the religious rites, rigorous exercises, renunciation, penance or austerities and self-torment in this world where everybody is in the labyrinth of multitudes of activities with no time to spare.

Epilogue

If one needed a live example of ‘**Human Life and Living - a Natural Creation**’, none could surpass the life and live example of “Shree Dada Bhagwan”.

Dada Bhagwan had very simple axioms in his daily life. In the aforesaid chapters, “*Gyani Purush*” Shree Kanudadaji has amply illustrated and made them clear to us.

However, to quote the master of masters in this respect, “whatever a human being needs for sustaining life and living would be found within a radius of ten to fifteen miles of his living abode”.

It would be hard to understand this statement but reading these chapters of ‘Human Life and Living - a Natural Creation’, pondering on it and discussing mutually with like-minded people, one would naturally get an inkling into it.

Truly, worthwhile in today’s lopsided context!

Glossary

<i>Aakash</i>	: Space; the Sky
<i>Achetan</i>	: Inanimate
<i>Adharm</i>	: Not discharging one’s duty
<i>Agyan</i>	: Ignorance of the pure self; wrong beliefs transitorystate of illusion
<i>Ahamkar</i>	: Relative illusory ego
<i>Akram Marg</i>	: A step-less spiritual path (taking a lift) manifests itself as a natural diversion from traditional paths in times like the present Kaliyug–age of clash, conflict and revenge.
<i>Akram Vigyan</i>	: The step-less spiritual science in total exactness to fit the present age.
<i>Akramik Marg</i>	: Step-less path
<i>Apara-vidya</i>	: Physical Science, the outer science
<i>Atma</i>	: Soul
<i>Atma–Gyan</i>	: Divine knowledge of the soul
<i>Bahya–Darshan</i>	: Outer Vision
<i>Bhagwan</i>	: God, a rare person that is 100% human.
<i>Bhavasatta</i>	: Beingness of to be by projection

<i>Chetan</i>	: Pure Soul/ Pure Soul Self
<i>Darshan</i>	: Internal vision
<i>Dharma</i>	: Spiritually–focused living within the dictates or doctrines of the spiritual leader.
<i>Dharmastikay</i>	: Medium of motion
<i>Gati</i>	: Life form.
<i>Galan</i>	: Discharge, output in the form of resulting manifestations.
<i>Gyan</i>	: Eternal knowledge
<i>Gyan Vidhi</i>	: Initiation Process
<i>Gyan–Darshan</i>	: Functional Congruousness of cognition and knowledge cognition.
<i>Gyani</i>	: The ‘Knower’ (of the pure-self)
<i>Gyani Purush</i>	: Divine scientist capable of enabling a non–realized person to become self-realized through His grace, compassion and unmatched spiritual prowess.
<i>Kal</i>	: Time; Duration
<i>Kal tattva</i>	: Time lament
<i>Kaliyug</i>	: Age of clash, quarrel and revenge – the last of the cycle of four ages – 1st–Satyug, 2nd–Tretayug, 3rd–Dwaparyug and 4th–Kaliyug.
<i>Karma</i>	: Subtle seeds of bondage that are bound through ignorance of the Real Self in believing oneself to be the

	relative self and the relative to be real; subtle seeds of bondage that are bound through intentions, dreams, desires, passions, attachments and detachments.
<i>Karmic</i>	: Cause-Effect
<i>Kudrat</i>	: Nature
<i>Marg</i>	: Path
<i>Nimitta</i>	: Innocent instrument
<i>Para-vidya</i>	: Inner Science, the Science of ‘Soul’ and inner-self
<i>Parmatma</i>	: Liberated supreme soul state; permanent bliss;
<i>Prakruti</i>	: Relative personality made–up of the three natural relative tendencies of sattwa, rajas and tamas.
<i>Pudgal</i>	: Puran (Filling) + Galan (Emptying) = Pudgal; Integrating & Disintegrating of the Non-self matter.
<i>Puran</i>	: Charge-filling of karmas
<i>Sanatan</i>	: Eternal, Permanent
<i>Sansar Vyavahar</i>	: Action-oriented behavior, worldly life !
<i>Sat</i>	: Absolute truth
<i>Satsangs</i>	: Spiritual dialogue; Gathering, congregation of self–realized, self–oriented, real self–attuned individuals coming together for worship, meditation,

	introspection, chanting and study of spiritual books.
<i>Shastra–Gyan</i>	: Knowledge of Scriptures
<i>Shuddhatma</i>	: Pure Soul, Pure Self, Pure Soul Self
<i>Shuddha Chetan</i>	: Pure Soul
<i>Sthiti Sahayak Tatva</i>	: Medium of Rest
<i>Vani</i>	: Speech
<i>Vitarag</i>	: Devoid of even the slightest bit of relative attachment, divinely detached;
<i>Vitarag Vigyan</i>	: Holistic science propounded by the Vitaragas. This divine science highlights the laws surrounding and the timeless truths related to the inner self, the soul, liberation, the regulatory powers of the universe and its workings; the Holistic Science of permanent bliss and liberation.
<i>Vyapar</i>	: Commerce
<i>Vyavahar</i>	: Conduct, Worldly dealings in relative life
<i>Vyavahar Atma</i>	: Belief Soul
<i>Vyavasthit Shakti</i>	: Scientific circumstantial evidences; the energy of the universal cosmic computer enabling all evidences to come together as ordained by the seeds of past karmas resulting in manifested scenes or circumstances in the relative world.